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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (JOHN 10: 16).

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CONCERNING THE BRASS PLATES.

BY THOMAS W. BROOKBANK.

(*Continued from page 484.*)

IF ONE is disposed to question as correct and true the interpretation which Dr. Clarke gives of the original for the "great roll" heretofore spoken of particularly as consisting of polished brass tablets, how are objectors of this class going to explain away the fact that the Chaldee paraphrasts speak of that same roll as consisting of a plate or plates, thereby showing that it could not possibly have been made of the leaves of a plant or of tanned sheep or goat skins? and further, that the rabbins understood what Isaiah was to make use of was a polished plate of metal so much in appearance like the commonly used ancient mirrors that they gave the name *mirror* to it? However, if none of these representations are acceptable as true to objectors, let them tell us what has become of the table or tablet which is spoken of in the eighth verse of the thirtieth chapter of Isaiah's book which the Lord said was to endure forever. Let them also tell us what has become of the tablet upon which Habakkuk was commanded by the Lord to write his vision. Are we to understand that the use of metal tablets for sacred recording purposes was a common thing with the ancient prophets of God in Palestine, and that several of them had each his own collection of tablets with his individual part of Scripture inscribed in them? or shall we conclude that Isaiah in chapter 30: 8 and Habakkuk in chapter 2: 2 have made reference to the same roll, or book of plates, that the former speaks of in chapter 8: 1? If there were *various small collections* of the sacred tablets, how does it transpire that *all* of them have passed from mortal sight as if borne away on mysterious wings? Let us be told what has become of just *one* of these

small collections—or just *one single plate* out of the whole number, and that information will doubtless give us the key by which we can solve the problem of how every one of the tablets disappeared from the sight of the people, high and low, in a land where rolls of books made of metal plates were quite widely known, in later times at least, to have had an existence; for as soon as the involved prophecies of Isaiah and Habakkuk were published among the people, they knew, if they did not know it before, that metal plates were used for sacred recording purposes. The prophecies carried that information right on their face in the command that they should be so written. On the other hand, if the several tablets were all assembled together in one large roll or collection after the usual manner of gathering together all sacred writings recorded on papyrus, parchment or linen cloth, the whole must have made a book of considerable size, and our opponents will meet with many difficulties when they attempt to account satisfactorily for the disappearance of a number of plates held together by some means as a single roll, or book, and their difficulties will increase if we suppose that other prophecies besides those specifically mentioned by the Lord were also written on metal plates and were part of the "great roll" of which Isaiah speaks. The use of the word *great* in this connection should receive due attention. Reader, can you tell what became of those sacred, metal plates?

Before turning attention directly to the answer to this question, it is observed that the Lord himself called the plate or plates upon which Isaiah was directed to do some certain writing "a roll." Divine sanction is thus given to call that particular record, though written on metal, by the same name that the Jews sometimes gave to sections of Scripture written on parchment. This point should be kept in mind to meet a possible objection that a collection of metal plates could not rightly be called a *roll*, and also to get a better understanding of the remarks that are soon to follow.

An introduction to them is found in the first four verses of the fifth chapter of Zechariah's book which reads thus: "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he (the Lord) said unto me, What seest thou? And I answered, I see a flying roll: the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it: and every one that sweareth shall be cut off as to that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely in my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

The symbolism which the prophet employs in these passages can doubtless be understood so readily by the reader that prolonged remarks respecting their meaning and application are not considered necessary, still that something should be said as an aid to the reader's study of them is not out of place.

The writer not long ago asked a young man of about average intelligence and learning what he understood the words "flying roll" to mean or refer to. His answer was that whatever was meant by the word *roll* he did not know, but that there was no question in his mind that the qualifying term *flying* showed that the roll was moving or had moved from one place to another. Without comment from the writer this point is allowed to stand as the young man stated it. He expressed the obvious sense of the word *flying*. Now, further, Zechariah gives us certain keys by which we may understand clearly what the roll symbolizes or stands for. He says that according to the roll: i. e. according to what was written in it, thieves and false swearers the world over are to suffer the curse of God for their sins, or in other words, that transgressors and wicked people are to be penalized for their crimes according to it, and hence there can be no question but that the roll symbolizes the whole law and commandments of God as he delivered them anciently to the human family by his appointed representatives, together with the curses and penalties for the violation thereof written in the roll also. The given length and breadth of the flying roll are manifestly to be understood as having a symbolic meaning likewise, since the word of God has never been written by man in a book or roll of such large dimensions. The extraordinary size of the roll seems to imply that there was a great volume of God's word contained in it, or that the law written therein was sometime to be in force the world over. The latter interpretation is favored by what is said in verse three, namely, that the curse or penalties of the broken law were to be enforced over the whole earth, of course meaning at some time in the then future. That the roll does stand for the Divine law and word is manifest also from the fact that the Jews called sacred books written on parchment "rolls," and that the Lord called a certain metal plate or a collection of them on which his word was to be written a "great roll."

It is not difficult now for us to determine from what place the roll started when it set out on its flight. Since the roll contained the *Law of God* there was but one place on this earth from which it could make a beginning of its flying journey and *that place was Jerusalem, for in that Holy City the law of the Lord had been preserved in purity by means of the autograph copy of it written by the hand of Moses, and such additions as the Lord saw fit to make to it were prepared on incorruptible plates of brass that they might be preserved in purity also.* And now, since the flying roll must have commenced its flight from Jerusalem, what ground

has anyone to claim that the carrying away from Jerusalem by Lehi of the law of God and other Divine words, precepts, warnings, etc., is not symbolized by the "flying roll?" Creatures that fly have wings, which are *natural* means by the use of which they move from place to place, and so to make a consistent explanation of the power of flight which was given symbolically to the roll, *natural*, not *celestial*, agencies must be looked for, and these are found in Lehi and his faithful helpers who carried the law of God and many of the prophecies of his servants from Jerusalem to their "land of promise," now called America.

But the flying roll was not to continue in ceaseless flight, for when the Lord said that he would bring it forth again an implied ending of the roll's *flying* journey is apparent, and when it should come forth to the world at last Omnipotent power, and that alone, should accomplish the work necessary to be done; and he should set it in the midst of the house of thieves and false swearers the world over—thieves because they rob him of what is his just due, thieves because they arrogate to themselves rights and glory that justly belong to Him alone—false swearers because they avow themselves to be the saints of the Most High while their hands are reeking with the blood of innocence, and the cries and wails of millions of his children are ascending to heaven on account of man's oppression of his fellows—these are they who swear falsely by the Omnipotent God whose word was pledged to his prophet that he would bring that "flying roll" forth and set it in the midst of the house of trangressors *there to remain till that house of evil shall be utterly consumed.*

Zechariah was in Babylonish captivity—born under it, or carried into it, when he received the remarkable vision of the flying roll, and Daniel, another highly favored servant of the Lord, was also a captive in Babylon when he interpreted Nebuchadnezzar's great vision of the metallic image, the latter part of which corresponds in some important respects with what Zechariah shows is to occur in the history of this world before the kingdoms of men shall become the kingdoms of our Lord and Saviour Jesus Christ, that there can be but little if any doubt but these two prophets—Daniel and Zechariah—refer by different symbols to the same great events which should occur in the latter days. Daniel speaks of a "stone" which should be brought forth by the power of God alone, while Zechariah calls attention to the pledge of the Lord that by his Divine power the "flying roll," or book of the law of God, should be brought forth and set up in the house of evil doers. The "stone" was to roll forth till all opposition to its sway should be crushed, while the flying roll, when established in the earth at last by power Divine, should utterly destroy the house of thieves and false swearers even to the timbers and stones thereof. There is, however, this difference in the representations to be taken in one's study of the respective

visions, which is, that Nebuchadnezzar's vision is almost wholly concerned with the *civil* governments which have existed among men from the days of that king, or shall hereafter exist till the work of the "stone" is fully accomplished, while the vision of Zechariah deals in particular with *false church* institutions among mankind, and their complete overthrow after the "flying roll" is brought forth by the Lord. This view of the application of the meaning of the respective visions does not cause a conflict between them in any respect—the one is thus merely the complement of the other, and the two together show that when the "stone," or the "flying roll," for they evidently symbolize the same thing, come forth the law of God is to continue its march of conquest till both civil and religious institutions the world over are to be made strictly conformable to the beneficent laws of the Lord; and who in view of the widespread turmoil and distress that are so prevalent in the world at present can fail to pray from the bottom of his heart for the Lord to speed that blessed day.

It is certainly remarkable that these two prophets while in captivity, and doubtless weighed down with sorrow on account of the destruction of Jerusalem, and by their knowledge that some of the sacred things of the *temple were* defiled by the wicked and bloody hands of their enimies, were shown in heavenly visions that the holy volume of God's laws and ordinances had not been defiled and carried to Babylon and destroyed. Had not even been touched by unhallowed hands; but faithfully preserved and was finally to come forth by Divine power and should later become the law to the whole world.

IS IT REASONABLE TO BELIEVE THAT GOD ANSWERED JOSEPH SMITH'S PRAYER?

By William A. Morton.

No people understand more perfectly than do the Latter-day Saints that "only the genuine will survive," and that this applies to their religion as much as to any other thing. Nor are they ignorant of the fact that Christ has declared that every tree which his Heavenly Father has not planted shall be rooted up. This gives them no concern whatever, for they are thoroughly convinced that their faith is founded on the rock of eternal truth, and not upon the shifting sands of falsehood and deception.

"Mormonism" had its beginning in the year 1820. This was in the first quarter of the nineteenth century, one of the most enlightened periods in the world's history, and certainly a very unfavorable time for a new faith to make its appearance unless it came prepared to bear the strictest investigation. Joseph

Smith, its founder, was at that time a mere boy, between fourteen and fifteen years of age, with a very limited education—a weak instrument, indeed, to lay the foundation of such an organization as the Church of Jesus Christ of Latter-day Saints, unless the Lord were with him.

In the year above-mentioned there was a great religious awakening among the people of New York and adjoining States. The movement was started by the Methodists, but soon the other churches became affected by it, and their ministers united in holding revival services and in trying to turn people from the paths of sin into the way of righteousness—a highly commendable work for men to be engaged in.

Among those who attended the revival meetings, and whose heart was pricked by the things which he heard, was the boy Joseph Smith, who, notwithstanding his tender years, became greatly concerned about the salvation of his soul. Here I pause to ask: What is the cause of these spiritual awakenings of which history furnishes us with innumerable examples? What is it that convinces men of sin and leads them to repentance and to a reformation of life? It certainly is not the evil one, for that is not his mission. No, it is the Spirit of God, the Spirit that pricked the hearts of three thousand persons on the day of Pentacost and prompted them to cry out: "Men and brethren what shall we do?" It was the same Spirit that rested upon Joseph Smith and which led him to say in his heart: "What must I do to be saved? How can I find the way that leadeth unto eternal life?" If Joseph Smith were alive to-day and were to manifest the concern over the salvation of his soul that he exhibited at the time referred to, there is not a minister in Christendom who would not take interest in him and welcome him into his fold. And it is the firm belief of the writer that the Lord was as deeply interested in Joseph Smith's salvation as any minister or layman could possiby be.

Joseph tells us that while he was in this state of mind he one day took down the Bible and began to peruse its sacred pages, in the hope of finding peace for his troubled soul. In doing this he simply did what thousands had done before and since, remembering, perhaps, the counsel of the Saviour: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The youth found in the sacred volume just the thing he needed, a passage of Scripture that suited his case as perfectly as if it had been penned especially for him. These are the words he read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5). What effect did this Scripture have upon him? He tells us, "Never," he says, "did any passage of Scripture come with more power to the heart of man than this did at that time to mine. It seemed to enter with

great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know; and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of Scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible."

Joseph decided to follow the counsel of the inspired Apostle and "ask of God." For this purpose he repaired to the woods near his home, and there he poured out his soul to God in prayer, beseeching Him to tell him which of the churches was the true church, so that he might unite himself with it. He tells us in all earnestness and sincerity that his prayer was answered; that he was given a glorious vision, in which he beheld the Father and the Son; that the latter told him that the churches were wrong and that he should not join any of them; that the professors of religion drew near to Him with their lips, while their hearts were far from him; that they taught for doctrine the commandments of men; that they had a form of godliness but denied the power thereof.

Now, the question I would like to ask is this: Can any reason be given why God should not answer Joseph Smith's prayer? What petition could be more acceptable to Him than the pleading of one of His children for light to guide him back into His glorious presence? Are we to believe that He who feeds the young ravens when they cry would turn a deaf ear to the cries of one of His own offspring? Are we to believe that He would give His only-begotten Son as a sacrifice for mankind, and having done so, be utterly indifferent to the fervent prayer of one whom He had sent His Son to save? Perish the thought. And yet this is what the opponents of "Mormonism" would have us believe.

Hundreds of volumes have been written about prayer, and tens of thousands of testimones have been borne concerning its efficacy, yet notwithstanding all this, when Joseph Smith testified that God had heard and answered his prayer there were very few who gave credence to his testimony. Why? Not because there is no God to hear and answer prayer; not because He has not commanded men to pray; not because He has not promised to reward those who diligently seek Him; and not because He has ever failed to keep His promise. No, it was not because of any of these things, but because of unbelief and hardness of heart, two things which have deprived people in every age of the world of the Lord's choicest blessings. To the wicked and unbelieving, Joseph Smith's story is, and always will be, an idle tale; but to those who have faith in God, and in the precious promises He has made to those who seek after Him, it is as sweet as the sweetest music, for they know that "all things are possible to them that believe."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 11, 1921.

EDITORIAL:

"AFTER YOUR TESTIMONY."

As THERE is a duality in creation—firstly spiritual, secondly temporal; and a duality in nature—male and female; so also there are two distinct phases in the dealings of God with man. In nothing is this more apparent than in the methods employed by the Almighty for the furtherance and consummation of the great work which has for its object the preparing of the way before the advent of the King of kings.

"Go ye into all the world, and preach the Gospel to every creature." Such was the risen Saviour's commission to the Apostolic Twelve in ancient times. Such also is his command to the Apostles, Seventies and Elders of the Church of Christ in this dispensation—with the additional pronouncement:

"And after your testimony cometh wrath and indignation upon the people;

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely men's hearts shall fail them: for fear shall come upon all people."

These fierce convulsions, together with war, famine, plagues, and other calamities, are among the predicted signs of the Saviour's second coming. According to his own words, as recorded in the twenty-fourth chapter of Matthew, these things "must come to pass" before "the end of the world" and the beginning of the reign of righteousness.

Why, it may be asked, must such things be? What is the meaning of it all? Why are these calamities necessary? Get your answer, reader, from the storms that purify the atmosphere—the lightnings that burn up the foul fumes, earth's noxious vapours and poisonous exhalations, the floods that carry off accumulated filth and refuse, the furious winds that blow away contagion. Even so, the tempests of tribulation, the hurricanes of war, with other woes that come upon the wicked, are means used by a wise Providence to free the world from iniquity and make it a fit place for Gods and angels to dwell in. These tornadoes of trouble break down the barriers that prevent men from coming to Christ; they

help to bring into the kingdom of God those who belong in that kingdom, they assist to prepare the way for the coming of Him who, though merciful and gracious to all penitent sinners, "cannot look upon sin with the least degree of allowance." Therefore must the earth be cleansed, lest his appearing, through lack of preparation to receive him, smite all creation with a curse.

But is there no better way than this to accomplish the end in view? Indeed there is, but few are they that find it. The many shun and persecute those who would bring it to their attention. The Gospel of Christ, the purifying and exalting plan whereby the Son of God would save men from their sins and glorify them eternally—this is the better way. But if men will not accept it, if they deem it a delusion and a snare, if they denounce its advocates as hypocrites and impostors, and insult and maltreat them—what then? Why, the God who so loved the world that he gave his Beloved Son as a sacrifice to save them, will employ other means, sterner methods, to effect the self-same purpose. Not that wars and earthquakes, tempests and tidal waves, can save men from their sins; but by means of these agencies men may be humbled and prepared to receive, in due time, "the power of God unto salvation."

First, the Gospel is preached, in all patience and humility, in all kindness and charity; but if that will not suffice to bring the world to repentance, then will God thunder out of heaven, and unsheathe, as a sword, the terrible lightnings of his wrath. The pent up powers of destruction will be loosed; the abomination that maketh desolate will stalk abroad, until tyranny and iniquity are overthrown, and cleanliness and godliness crown the great Day of Peace for which these dread calamities are in part the preparation. God will not be mocked. He has set his hand to gather Israel and bring together all things that are Christ's, both in heaven and on earth, and every power, human or infernal, that stands in the way, will be broken, as his mighty and marvelous work sweeps on to its decreed consummation.

First, warning; and then judgment. First the "fishers," and then the "hunters," preparing the way for the Prince of Peace, who is also the Lord of Hosts, one who can wield the powers of destruction in a manner to make of them instruments of salvation. In his efforts to save mankind, He will use mild means whenever they will avail, but stern measures, if need be, after the mild have proved ineffectual. Let the world be warned in time.

O. F. W.

"A MAN must have faith in himself. To do this, he must be honest with himself. And that means being honest with himself about his limitations as well as about his abilities. In fact, the first step toward getting rid of one's limitations is to recognize that they exist."

THE PENITENT THIEF.

By Charles Kingsley.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

The story of the penitent thief is a most beautiful and affecting one. Christians' hearts, in all times, have clung to it for comfort, not only for themselves, but for those whom they loved. Indeed, some people think that we are likely to be too fond of the story. They have been afraid lest people should build too much on it; lest they should fancy that it gives them licence to sin, and live bad lives, all their days, provided only they repent at last; lest it should countenance too much what is called a death-bed repentance.

Now, God forbid that I should try to narrow Christ's Gospel. Who am I, to settle who shall be saved, and who shall not? When the disciples asked the Lord Jesus, "Are there few that be saved?" he would not tell them. And what Christ did not choose to tell, I am not likely to know. But I say most openly that I cannot see what the story of the penitent thief has to do with a death-bed repentance; and for this plain reason, that the penitent thief did not die in his bed. On the contrary, he received the due reward of his deeds. He was crucified; publicly executed, by the most shameful, painful and lingering torture; and confessed that it was no more than he deserved.

Therefore, if any man say to himself—and I am afraid some do say to themselves—"I know I am leading a bad life; and I have no mind to mend it yet; the penitent thief repented at the last, and was forgiven; so I dare say that I shall be;" one has a right to answer him: "Very well; but you must first put yourself in the penitent thief's place. Are you willing to be hanged, or worse than hanged, as a punishment for your sins in this world? For, till then, the penitent thief would certainly not be on the same footing as you." If a man says to himself I will go on sining now, on the chance of repenting at last, and making my peace with God, he is not like the penitent thief. He is much more like a famous emperor of Rome, who, though a Christian in name, put off his baptism till his death-bed, fancying that by it his sins would be washed away, once for all, and made use of the meantime in murdering his eldest son and nephew, and committing a thousand follies and cruelties. Whether his death-bed repentance, purposely put off in order to give him time to sin, was of any use to him, let your own consciences judge.

Has, then, this story of the penitent thief no comfort for us? God forbid! Why else was it put into Christ's Gospel of good news? Surely, there is comfort in it. Only let us take the story

honestly, and word for word as it stands. So may we hope to be taught by it what it was meant to teach us. He was a robber. The word means, not a petty thief, but a robber; and his being put to such a terrible death shows the same thing. Most probably he had belonged to one of the bands of robbers which haunted the mountains of Judea in those days, as they used in old times to haunt the forests in England, and as they do now in Italy and Spain, and other waste and wild countries. Some of these robbers would, of course, be shameless and hardened ruffians, as that robber seems to have been who insulted our Lord upon the cross. Others among them would not be lost to all sense of good. Young men who got into trouble ran away from home, and joined these robber-bands, and found pleasure in the wild and dangerous life.

There is a beautiful story told about a young robber in the life of the Apostle John. A young man at Ephesus who had become a Christian, and of whom St. John was very fond, got into trouble while St. John was away, and had to flee for his life into the mountains. There he joined a band of robbers, and was so daring and desperate that they soon chose him as their captain. St. John came back and found the poor lad gone. St. John had stood at the foot of the cross years before and heard his Lord pardon the penitent thief; and he knew how to deal with such wild souls. And what did he do? Give him up for lost? No! He set off, old as he was, by himself, straight for the mountains, in spite of the warnings of his friends that he would be murdered, and that this young man was the most desperate and bloodthirsty of all the robbers. At last he found the young robber. And what did the robber do? As soon as he saw St. John coming—before St. John could speak a word to him, he turned and ran away for shame; and old St. John followed him, but only crying after him, "My son, my son, come back to your father!" And at last he found him, where he was hidden, and held him by his clothes, and embraced him, and pleaded with him so that the poor fellow burst into tears, and let St. John lead him away. And St. John went down again to Ephesus in joy and triumph, bringing his lost lamb with him.

Now, such a man one can well believe this penitent thief to have been. A man who, however bad he had been, had never lost the feeling that he was meant for better things; whose conscience had never died out in him. He may have been such a man. He *must* have been such a man. For such faith as he showed on the cross does not grow up in an hour or a day. I do not mean the feeling that he deserved his punishment (that might come to a man very suddenly), but the feeling that Christ was the Lord, the King of the Jews. He must have bought that by terrible struggles of mind, by bitter shame and self-reproach. He had heard, I suppose, of Christ's miracles and mercy, of his teaching, of his being the friend of publicans and sinners, had admired the Lord Jesus,

and thought him excellent and noble. But he could not have done that without the Holy Spirit. It was the Holy Spirit striving with his sinful heart, which convinced him of Christ's righteousness. But the Holy Spirit would have convinced him, too, of his own sin. The more he admired the Lord, the more he must have despised himself for being unlike the Lord; and, doubt it not, he had passed many bitter hours, perhaps bitter years, seeing what was right and yet doing what was wrong from bad habits or bad company, before he came to his end upon the gallows-tree. And there while he hung in torture on the cross, the whole truth came to him at last, and divided the light from the darkness in his poor, wretched heart. All the good which had been in him came out once and for all. Christ's light had been shining in the darkness of his heart, and the darkness had been trying to take it in, and close over it, but it could not; and now the light had conquered the darkness, and all was clear to him at last. He never despised himself so much. he never admired Christ so much, as when they hung side by side in the same condemnation. Side by side they hung, scorned alike, crucified alike, seemingly come alike to open shame and ruin. And yet he could see that though he deserved all his misery, that the man who hung by him not only did not deserve it, but was his Lord, the Lord, the King of the Jews, and that—of course he knew not how—the cross would not destroy him; that he would come into his kingdom. . . . That was, indeed, a faith in the merits of Christ enough to justify him or any man alive.

Now, what has all this to do with you or me living an easy, comfortable life in sin here, and hoping to die an easy, comfortable death after all, and get to heaven by having in a clergyman to read and pray a little with us; and saying a few words of formal repentance, when perhaps our body and our mind are so worn out and dulled by idleness that we hardly know what to say? No, if our hearts be right, we shall not think of the penitent thief to give us comfort about our own souls; but we shall think of it and love it to give us comfort about the souls of many a man or woman for whom we care. How many men there are who are going wrong, very wrong; and yet whom we cannot help liking, even loving! In the midst of all their sins, there is something in them which will not let us give them up. Perhaps kind-heartedness. Perhaps, an honest respect for good men, and for good and right conduct; loving the better while they chose the worse. Perhaps a real shame and sorrow that they have broken out and done wrong; and even though we know that they will go and do wrong again, we cannot help liking them, cannot give them up.

Then let us believe that God will not give them up, any more than he gave up the penitent thief. If there is something in them that we love, let us believe that God loves it also; and what is

more, that God put it into them, as he did into the penitent thief; and let us hope that he will take care of it, and make it conquer, as he did in the penitent thief. . . Yes, let us hope, and when we see some one whom we love, and cannot help loving, bringing misery on himself by his folly, let us hope and pray that the day may come to him when, in the midst of his misery, all that better nature shall come out at once and for all, and that he shall cry out of the deep to Christ: "I only receive the due reward of my deeds; I have earned my shame; I have earned my sorrow; Lord, I have deserved it all. I look back on wasted time and wasted powers. I look round on ruined health, ruined fortune, ruined hopes, and confess that I deserve it all. But thou hast endured more than this for me, thou hast deserved nothing, and hast done nothing amiss. Thou hast done nothing amiss by me. Thou hast been fair to me, and given me a fair chance; and more than that, thou hast endured all for me. For me thou didst suffer; for me thou hast been crucified; and me thou hast been trying to seek and to save all through the years of my vanity. Perhaps I have not conquered thy patience. I will still cast myself upon thy love. Lord, I have deserved all my misery; yet, Lord, remember me when thou comest into thy kingdom."

A WARNING AGAINST HATE.

In an address which he delivered at the unveiling of a war memorial at Thame, Oxfordshire, on Saturday, July 30th last, Premier Lloyd George said: "In the great war the British Empire called 10,000,000 men to her colors, the greatest army ever enrolled by any empire. They were the picked men of the many nations that constitute this empire. They fought in three continents and on many oceans. Our casualties were nearly 1,000,000 dead (the actual figures are 947,000), and over 2,000,000 wounded. The total casualties were over 3,000,000. In addition to this the burdens that have been cast upon the shoulders of the citizens of this country as the result of this devastating war are enormous. Great as our losses were, those of France were even greater. They were greater in the actual numbers of their dead and of their wounded; they were still greater in proportion to their population; and France, in addition to the heavy cost of the war, has also to repair her devastated provinces. If there is another war it will be terrible beyond thought. The machinery of destruction during the war was becoming more terrible year by year, month by month. Just before the bells of peace were set ringing we had ready more horrible machinery than the world had yet seen. I doubt not that similar devices were perfecting on the other side. The ingenious mind of man will go on developing these horrors, and no one can conceive what the next war will be like. Europe

may become as the north of France. We must beware lest we bequeath to our children a legacy of concentrated hate which will one day explode, shattering their happiness and leaving the world a wilderness, and man a gaunt wanderer amongst the ruins of the civilization his folly has destroyed. Should this happen the gallant young men of Thame will have died in vain. Millions more of brave men in five continents will have sacrificed their lives to no good purpose. That is the reason why, as the whole might of the British Empire was in August, 1914, cast into the war, to-day the same power is thrown into the scales of peace."

FROM THE MISSION FIELD.

Branch Conference.—A conference of the Northamption and Coventry branches was held at Northampton, Sunday, July 24th, 1921. There were fifty persons in attendance, including a number of investigators. President Edgar W. Jeffery, Conference Clerk Harold H. Jenson, and Branch President George E. Hunter addressed the meeting. Presiding Elder Owen Hughes conducted the service. A social for the visiting brethren was held on Saturday evening, also a priesthood meeting. A Mutual Improvement Association was organized, with Harry Jackson, president, and William H. Tysoe, first counselor.

Baptisms.—At five o'clock in the afternoon of July 30th, 1921, a religious service was held in Mansfield meeting-house. Short talks on the first principles and ordinances of the Gospel were given by Elders Abraham Noble and John W. Robinson. Sister Annie Noble spoke on the law of tithing. The brethren and sisters then proceeded to the public baths, where four adults and two children were baptized by Elder J. Max Toolson. Returning to the chapel, a short confirmation service was held. Elder A. Walter Stevenson spoke on the Holy Ghost, after which the newly-baptized converts were confirmed members of the Church. President Harold E. Brough had charge of the services.

A convert to the faith was baptized in Pontypool, South Wales, July 18th, 1921, by Elder Albert Biggs, and confirmed the same day by President R. C. Thomas.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, August 1st, 1921, on the s.s. *Victorian*: Elder Joseph H. Valentine, Brigham City, Utah, and Sister Julia Noble, Ogden, Utah, appointed to labor in the Nottingham conference; Elders Russell Hodgson, Salt Lake City, and Ezra Taft Benson, Whitney, Idaho, Newcastle conference; Elder Glen A. Finlayson, Salt Lake City, Manchester conference; Elders Jeter Lorenzo Shepherd, Paris, Idaho, and Ernest G. Joseph, Beaver, Utah, Bristol conference;

Elders Jesse R. Peterson, Hyrum, Utah, and Francis L. Dent, Salt Lake City, Norwich conference. Elders Heber Grant Taylor, Barton J. Needham, Leon C. Walton, and Hendrick Landwaard, all of Salt Lake City, were appointed to labor in the Netherlands mission; Elders Conrad Dietz, Salt Lake City, and Frederick V. Niederhausern, Logan, Utah, Swiss and German mission; Elder Christian M. Nikolaisen, Tremonton, Utah, Danish mission; Elder Victor E. Bloomquist, Salt Lake City, Swedish mission; Elder Golden W. Harris, Tremonton, Utah, South African mission.

It is nothing short of unbelief to hold that the action of God is confined within the centuries which are embraced in the Bible record, and that if we desire to find God we must go to Palestine instead of America. We should be firmly convinced that the Eternal who made himself known to the patriarchs in their tents and the prophets in Jerusalem, is as near to-day to shepherds in their glens and merchants among the turmoil of great cities. It were disheartening to think that God who spake to Abraham does not spake to men to-day, or that he spoke to the Jews after a nearer or more friendly fashion than to our generation. That he did make himself known to the fathers is beyond question, but that he made himself far more clearly known by his Son is quite as certain, and therefore we may boldly say that in this dispensation of Christ at the right hand of God, God is still more active in human history, still more visible to human souls. When we have firmly grasped the idea of historical revelation, and our minds are cleansed from the idea that God is a provincial or temporal Deity, we should be the more ready to recognize him in the present and to put our trust in him as a God near and not afar off.—John Watson.

"It is in loving, not in being loved,
The heart is blest;
It is in giving, not in seeking gifts,
We find our quest;
Whatever be thy longing, or thy need,
That do thou give;
So shall thy soul be fed, and thou indeed
Shall truly live."

"It is a mistake to imagine that a man without convictions can comprehend convinced men: the men who are best radically disqualified for criticism being only of two sorts: those who think there is no truth worth believing or contending for; and those who so hold their own beliefs as to see no reason and recognize no truth in the beliefs of other men."—Fairbairn.

MY PART.

I do not know
What God has planned to come to me to-day;
I only know
That He has promised me to be my stay;
And that His hand has mapped out all the way
That I must go.

I do not know
The burden ere the night that I must bear.
'Tis better so;
Lest I should faint to see it waiting there.
I know He bids me cast on Him my care,
His love to show.

I do not know
The road o'er which my feet must run the race.
But I do know
Though rough it be, though steep in many a place,
That He has said, "Sufficient is My grace,"
As on I go.

DIED.

KEMPSON.—Sister Rebecca Kempson, at Leicester, July 27th, 1921, after a brief illness. Deceased was a faithful Latter-day Saint, and although lame, and compelled to walk with crutches, was a regular attendant at Church services.

DAWSON.—Funeral services over the remains of Sister Elizabeth Dawson, who died July 22nd, 1921, at Norwich, was held in the city cemetery July 27th. President William H. Wilson presided. He bore testimony to the sterling character of the deceased and spoke briefly on the resurrection of the dead. A short service was held at the grave, which was dedicated by President Wilson.

SHEPHERD.—On July 29th, 1921, a funeral service was held at the city cemetery, Norwich, over the remains of Brother William Shepherd, who departed this life July 25th. A quartette composed of Elders Coulam, Tomlinson, Barnes and Wilson sang "O, My Father." President William H. Wilson delivered a short, Gospel discourse and dedicated the grave. The deceased was buried with military honors. His death resulted from his being gassed in the late war.

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